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view that the importance of the life of Philo of Alexandria to the Biblical student becomes clear and weighty. His life was contemporaneous with that of Christ and the Apostolic Church. He lived not many miles away from those "holy fields," and had traversed them probably more than once. He was a Jew—the wisest Jew of his time. More than that, his life was given to the study and the explanation of the Old Testament Scriptures. He wrote voluminously, and his works in great part have come down to us. They afford us a clear view of the state of the Judæo-Roman world when the Christian Church began its career. Philo was in touch with his times. He was a man of affairs as well as a philosopher and theologian. A book might be written on the hints concerning the heathen world of his day given in his writings. Books have been written on his ideas of the Old Testament. His attitude of reverence for this Sacred Book weakened his originality as a philosopher, but it has made him all the more useful as a witness to the idea and estimate of these Scriptures held at that time. Even the fact that he has made so many quotations from the Old Testament has been helpful to scholarship. Studies of the form and contents of these quotations made by Dr. Hatch and others have yielded useful results for Septuagint text criticism and have had indirect but important bearing on some questions of higher criticism of the New Testament. As has been recently said "We have no other witness to the Septuagint text, as it stood at the beginning of the first century, at once so copious and so ancient," and it is very necessary to know whether there was more than one translation of the Old Testament into Greek in this age, which the apostles and evangelists may have used in making their quotations. Dr. Sanday's article in the *Expositor* for March, 1892, emphasizes the importance of this inquiry in its relation to the authorship of the Fourth Gospel. In these respects Philo is useful to all students of the Bible, and should have more attention from them. Especially is he useful in the negative elements of his life and philosophy, in that they afford a background to the life and work of Jesus Christ. Philo and his followers approach the nearest to Christ and His disciples. They have the Old Testament and comment copiously on it. They tell us clearly and strongly *how* we ought to live, but they cannot *make* us so live. Only Christ and His Word can accomplish both results. A study of the sources and reasons of this difference is the best Christian apologetic.

G.

Teaching and Preaching. These two Greek words, *didaskō*, *kērussō*, outline the scope of the Saviour's work. He was both teacher and preacher. He was pre-eminently a teacher. The name most frequently applied to him is, the teacher. What is the dividing line between the two? These words stand in marked contrast in Matt. 4:23; 9:35; 11:1. Cremer in his *Lexicon* states the difference in this way: *to preach* is to make the public announcement, to proclaim the way of salvation; *to teach* is to give continuous instruction in the contents and connections of the message. The opposite of preaching is, to hear. The opposite of teaching is, to learn. Preaching is the work of the public speaker, the orator, the one who moves men by public appeal. Jesus was a preacher. He could move men by persuasive methods. He was also a teacher. Trumbull has shown, in his Yale Lectures on the Sunday School, that the Jewish Synagogue provided the means for thorough and systematic instruction in the Scriptures. It had a regular teaching system. When Jesus

went on his journeys through Galilee, these teaching facilities were used by him. He taught in their synagogues. This method was interlocutory, question and answer, face to face work. We need only look at the pages of the New Testament to see how much use the Saviour made of this method of instruction. In three chapters of Matthew (21-23), we see the familiar question and answer. In John 14, Thomas, Philip and Judas all propound questions that meet with ready answers. The removing of difficulties, the grounding in the truth, the building up in knowledge, the opening of the Scriptures, these formed an integral part of his teaching work.

This two fold distinction in the work of the ministry is found all through the New Testament. Paul speaks of himself as a proclaimer of the glad tidings, also as a teacher. See this distinction brought out in 1 Tim. 2 : 7, 2 Tim. 1 : 11, *Kērux, didaskalos*. Paul shows in Ephesians 4 : 11 that the same persons are shepherds and teachers. He is filling less than half his work who simply watches over the flock, or feeds the flock with public exhortation and appeal. There must be a teaching work in duties and doctrines, in explaining the word, in rooting and grounding the people in the foundation teachings of the Christian life.

No plan is so well adapted for the teaching purpose as the question and answer. President Andrews, of Brown University, lately said,—“The worst mistake now making in American collegiate life is the relinquishment of the old solid senior year with its tough drill. In the whole history of modern education there has been nothing like it, nothing else so good.” Dr. Broadus shows, in his “History of Preaching,” that the sermons, the preaching of the first two or three centuries, was largely in the nature of interlocutory conferences between pastor and people. The pastor has lost that opportunity. Ten minutes of a congregational catechism at the end of the morning sermon would do more to clarify the thinking and to anchor teachings than thirty minutes of public appeal. Every pastor must aim to be a teaching pastor. He must edify the people, in the true sense of the word edify. The pastor must be apt to teach. He may not be eloquent, he must be a teacher. The Talmud gives some marks of an educated man. Among them are these—“He will not be in haste to reply ; he will ask only fitting questions, he will give fitting answers ; he will answer the first things first, and the last thing last ; he will candidly confess the limits of his knowledge.” The pastor may be a teacher through the Bible school, which he must aim to make more efficient ; through Inductive Studies for enlarging Bible knowledge ; through the public ministry that must be instructive as well as moving. Dr. Boardman, of Philadelphia, is a teaching pastor. He has gone through, in public exposition, the entire Bible. A teaching pastor educates the people, brings the people in contact with the Word itself. All need to walk in the footprints of Paul, who everywhere upheld his teaching function. In his Roman ministry he is recorded as “preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ.” A ministry will lose its opportunity and the church will lose its strength, unless the ministry be a teaching as well as a preaching ministry.

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Biblical Material in Sunday School Use. Do the International Sunday School Lessons, as has often been asserted, cover the whole field of the Bible every seven years ? The following table, prepared by the Rev. T. E. Davies,